

# THE Christian History;

Containing Accounts of the Propagation and Revival  
of Religion in *Great Britain, America, &c.*

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Saturday AUGUST 11. 1744. § N<sup>o</sup>. 76.  
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*The Progress of the Revival at Muthell in Scotland,  
finished.*

**I**N conversing with them, I have solemnly charg'd them, to speak their Minds freely and truly, and no Ways to dissemble their Case. And upon Examination I have found them deeply affected with a Sight of their lost State and Condition by Nature, trembling under the Apprehensions of divine Wrath, grieving for the Dishonour they had done to God by sinning against him, and particularly lamenting over their Sin of Unbelief, in rejecting a Saviour, in slighting so many Gospel Calls, in despising so much Gospel-Grace. I have found them thirsting after Christ, and some of them expressing their Desires in a most passionate Manner, viz. That they would give ten Thousand Worlds for an Interest in him. And all this with such Emotion of Spirit and with such a Flood of Tears, that often out of Sympathy with them I have been oblig'd to shed Tears too.---And tho' a Law-work has been with many of them very severe, yet I have found none of them having the least Tendency to Despair, all assenting to the Sufficiency of the Virtue of the Redeemer's Blood to purge away all their Sins, but complaining heavily that they could not apply, could not believe. When I have been cautioning them against quenching the Spirit, and stifling Convictions 'till they had the desirable Issue, many have express'd themselves thus, "that they would rather chuse to continue under the present Rackings of an awakened Conscience to their Day, than return to their former Deadness, Stupidity and Hardness of Heart." And others, expressing their Fears with great Concern, lest their Conscience

tions should wear off before they were landed in Christ, tho' not in such strong Expressions. The Cries, of the distressed I have some Times been so high in the Congregation, that my Voice has been frequently much drown'd thereby, so that I have been oblig'd to stop, and desire them to compose themselves, and if it was possible for them, to make less Noise: and such Regard have they paid to these tender Admonitions, that I have observ'd them do all they could to smother and bear down the outward Expressions of their Concern, the suppressing whereof I have observ'd issue in a fainting away, tho' little of this has happen'd among us.--- As to the Issue of their Soul Troubles, an uniform Method has not been observed by the holy Spirit, some after long Trouble have had their Souls fill'd with Joy and Peace in believing, and that in such a Measure that the narrow crazy Vessel could hold no more. As to others their Relief has come gradually, like the Morning Light growing more and more, 'till their Souls were brought into a sweet Calm and Serenity. And all this in a scriptural Way, the Spirit of the Lord carrying home with Power some scriptural Expression or some Gospel Truth they have heard in preaching of the Word. When the Sense of this is afterwards withdrawn, and when the Lord hides his Face from them, I have observ'd them greatly distress'd and troubled: and the rather that being Novices in Religion, and unacquainted with the Experiences of the Saints, they tho't that their Mountain should still stand strong in his Love. And generally speaking such Fruits are appearing in their Lives and Conversations, as give good Ground to judge that the Tree is made good, viz. the Heart renewed. Amongst other good Effects there is observable, a most tender and most attentive hearing of the Word; a visible Change in their Conversation; a Delight in spiritual Discourse, which they are much employed in while coming and going to Church upon the Lord's-Day; a thirst after communicating which most of them have done very frequently this Summer; a Delight in Prayer, an observable pouring out upon them a Spirit of Supplication, so that I have been filled with wonder to hear some of them pray who I had Reason to suspect wholly neglected secret Duty 'till of late, and which is most satisfying the increase of our praying Societies. Before this good Work began amongst us, we had but two praying Societies, and now they are increased to *eighteen*, to which many resort both

both Men and Women. We have six praying Meetings of young Ones. One of them meets twice in the Week in the Mans, and now and then I call most of them to meet there where I take some Pains in exhorting and instructing them. I have frequently wish'd to have had some, of the Contradictors and Blasphemers of this Work standing with me at the back of the Door, to hear these dear young Lambs (some of them below *twelve Years of Age*) pouring out their Souls to a Prayer-hearing God, with such Fervour, with such Copiousness and Propriety of Expression, that I have not only been fill'd with Wonder, but melted down in Tears to hear them. With great Pleasure and Satisfaction I admitted about *forty* of these young Ones to the Communion-Table at our Sacrament this Summer, which Occasion the Lord signally own'd. There is something of the like Work, begun and spreading in two neighbouring Congregations *Grief and Monyward*. --- Upon the whole, such Marks and Evidences of a real and gracious Work of the Spirit are to be seen in many (so far as Men can judge) as may abundantly satisfy the unbiased and unprejudiced. And it's Matter of Lamentation that any from amongst ourselves (those I mean who have separated from this Church) should not only oppose this Work, and ascribe the above-mention'd Operations to the Devil, and that without being at any Pains to enquire into it and judge of it according to the scriptural Standard, but to lay out themselves to impress the worst Thoughts of it that can be entertain'd upon the Minds of all they can have any Influence on. This I can call by no other Name than a fighting against God, a resisting of the Holy Ghost, and an using the worst of Endeavours to quench the Spirit. I pray that God may not lay this Sin to their Charge, and that their Eyes may be open'd to see their Sin and Folly in Time.

I am Sir your most humble,

and obedient Servant,

IV. II.

*The following Extract, of a Letter from Mr. John Eiskine late of Edinburgh, and since Preacher of the Gospel at Kirkintilloch, to a Gentleman in New-England, as it principally relates to Edinburgh, we shall set under the Head*

*Of the Revival at EDINBURGH.*

*September 10. 1743.*

**T**HE Sentiments you express'd at the End of your Letter to Mr. -----, as to the Benefit of Correspondence with those in distant Parts, makes me bold to trouble you with this. Time at present allows me to write but little ; and there are many in Scotland whose Talents and Opportunities render them vastly more fit for transmitting the true State of Religion amongst us. It is hard to describe in a suitable Manner the beautiful Appearance of Things, or to draw the Character of the warm lively Christians who have been lately translated from the Power of Darkness to the Kingdom of God's dear Son.

Thus much I can say from an intimate Acquaintance with some of them, for which I desire to bleis God.---They know the Truth and the Truth has made them free. They have seen that Beauty and Glory in Christ, which has influenc'd them to renounce what once they were to Distraction fond of. The Lips that formerly uttered nothing but Oaths and Imprecations, are now full of the Praises of the MOST HIGH. They sing in the Ways of the Lord ; for great is the Glory of the Lord. The Paths of Religion tho' formerly untrod and despis'd by them, are not now wearisom, but easy and delightful. They now find a Joy in praising God for Mercies, superior to what they felt before in the Enjoyment of them. They think they can never do enough for *him* who loved 'em and gave himself for them. They thus judge, that if ONE died for all, then were all dead ; and that he died that those that live, might not live to themselves, but to him that died and rose again. These Sentiments make their Lives the strongest Testimony against the Corruptions of the Times. The Principles, Rules and Ends of their Actions being quite different from those of others ; while the Pursuit of Pleasure, Honour, or Profit employs others,

others, Religion is made by them the Business of their Lives ; and as those who are bought with a Price, they glorify God with their Bodies and Spirits which are his.

Some of them have suffer'd great Reproach for CHRIST : but at the same Time have in this been peculiarly happy, that the Spirit of God and of Glory has rested on them, and supported their Minds under all their Trials. Others of them have been groaning under a Body of Sin and Death, and complaining of the Hidings of God's Countenance : But in their darkest Times, the Actings of Faith have appeared ; and something has secretly determined them still to wait at the Pool, and seek to the God who hides himself from the House of *Jacob*. Others of them have been favour'd with a more constant Sun-shine : But their high Manifestations have been far from puffing them up : They have been cloathed with Humility, and the Ornament of a meek Spirit, which in the Sight of God is of great Price : and so much of Heaven has appeared in the whole of their Way, as made it appear they were under no Delusion, but had been indeed on the Mount with JESUS.

The most of what I have said (so far as I can learn) takes Place in the KILSYTH and CAMBUSLANG *Converts* : yet what I had chiefly in View was, some in EDINBURGH (whom I had frequent Occasion to converse with) who in the Judgment of Charity were savingly touched by the Ministry of Mr. *Whitefield*. I shall only add that so far from holding Men's Persons in Veneration, some of them are greatly sensible of the Weaknesses and Imprudencies of those whom God has honour'd as the Instruments of their spiritual Good.

We have Reason to bless God, that as yet we have been free of those Irregularities which you and your Brethren so much complain of.---

Tho' the AWAKENINGS *this Year* have not been so frequent as *the last* ; yet many Instances even of this Kind have occur'd : And in *comforting* and *establishing Work*, the Power and Glory of God has still more remarkably appear'd in his Sanctuary.---



*Extracts from Mr. Robe's Christian Monthly History,*  
Numb. II.

*The Progress of the Revival at Kilfyth.*

THE Reverend Mr. Edwards of Northampton in *New-England*, in his excellent Treatise concerning the Revival of Religion in *New-England*, laments that there is not with them such an Increase of the Administration of the Lord's Supper, as there is of the other Means of the external Worship of God; and against this Omission he solidly and strongly argues. The Reader will observe from the preceeding Number, that by the good Hand of our God upon us, there hath been in this Congregation, an Increase in this blessed Duty, in Proportion to the Increase there hath been in other Duties of outward Worship. It hath not been known in *Scotland*, that the Lord's Supper hath been given twice in a Summer, in any Country Congregation, before this *Revival*.---But so it hath been both at *Cambuslang* and at *Kilfyth*, the two last Summers.---What makes it the stronger Evidence of the *Revival of Religion*, among the People, is that it proceeded from the earnest Desire of the People in this Parish, and not from any previous Motion of the Minister; tho' if it had, he thinks he would have been in the Way of his Duty.---What yet further answers Mr. Edwards's just Recommendation, of frequent receiving the Lord's Supper, to the Subjects of this *Revival*, is, that many of them, especially these who appear to have shared most abundantly, in the saving Operations of the Holy Spirit, went frequently to other Congregations, where the Lord's Supper was given, and received it.---This was very far from being the Practice of the Communicants in this Parish before.---Very few of them received the Lord's Supper, unless when it was given in the Congregation.---They were under a Score, who used to receive it oftner, and even with these not above once or twice in a Year.---This was frequently lamented, and the Evil of it declared; but all such Remonstrances had no Effect, like *Elisba's* Staff, they could not give Life to the dead Child.---Now the great Prophet himself is come in the Power of his Spirit from on High, and blessed be he only for ever for it. Life and Health appears now in Numbers, not only of these who were evidently dead in *Trespases* and Sins, but also of former Christians, under the

the Disease of spiritual Deadness, in their keen Appetite after this spiritual Feast.---Many of them have received this holy Ordinance often this last Season.---There were above a Score who went to *Glasgow*, at the giving this Sacrament in *October* last; where I never knew, in the best State ever Religion was in here formerly; half a Dozen from this Place to communicate.---It is not to be omitted, that by all I could observe, Things were so prudently managed by them, as none of their Families suffered by their going at greater Distances, and oftner than ordinary, to keep this Feast to the Lord.

The Reality of the Work in great Numbers, is evinced in the outward Holiness of their Lives, tho' too many won't make such Allowances for young Converts, as they really do for old Professors; and if they do not see them to be sinless, they can't allow them to be sincere.---Not only the Seceders, and the openly prophane, who were professed Enemies to this blessed Work; but some who made Profession of Friendship; and appeared to be Christians before, have been not only unreasonably extravagant in their Sentiments, about the future Lives of the Subjects of this Work, as to what they should be; but also extremely harsh and uncharitable in their censuring them, for the least Failure in what they presumptuously prescribed as to their Manner of Practice.---They foolishly expected that Persons, who had been under such a deep Concern about their sinful and lost Estate, and found it such a hard and difficult Thing to enter in at the strait Gate, should never afterwards be like to other Persons as to any Part of their outward Appearance.---That they should never be found in the least Sin, either of Omission or Commission; that they should never be seen to laugh or smile; that they should never either whistle or sing, be merry or innocently facetious; and in a Word, that they should never need Admonition, Correction, Reproof, or any Kind of Censure. These were the hard Rules, that all those who have no favourable Eye to these Persons, prescribed to them, and by which they judged of their Perseverance and Apostacy. --- By such Rules as these they continue to judge of them to this Day.--- These heavy Burthens they bind, and if they could, would force them upon the Shoulders of these young Converts, but yet they themselves will not touch them with so much as a Finger.--- This hath been great Gound of Vexation to several of these desirable Souls, and made them anxious and uncertain  
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how to speak or carry : But they begin to get over it, and to condemn such an unrighteous Procedure with them.-- They may warrantably speak to their assuming Judges in the Words of the Apostle, Rom. ii. 1. *Therefore thou art inexcusable, O Man, whosoever thou art that judgest : For wherein thou judgest another, thou condemnest thy self ; for thou that judgest, dost the same Things.*

As to the general Character of these young Converts here, they are exactly such Christians for their standing, as, we read, others brought unto Jesus Christ, by such sharp Awakenings and as Convictions were among these few, we have known in our own Time. They have the same or such like Temptations, Difficulties, Corruptions, and Infirmities. They are to be looked upon, many of them, as Infants and Babes in the Christian State, in whom the New-Man, and Grace in them, are Young, Weak and Tender, and without much Experience ; and the Old-Man of Sin and Corruption, Strong and Deceitful, altho' their Convictions and Awakenings were sharp and severe, and their Outgate distinct and clear, yet the Strength and Growth of Grace in them, is no greater than may be ordinarily expected from the ordinary Operations of the Holy Spirit, accompanying their Diligence in the Use of Means, for the Time of their Standing. So that as to their Growth and Attainments, there is no more than might have been expected at any other Period, by the Supply of the Spirit of Jesus Christ, in Christians of their Attainments in Knowledge, and great Diligence in the Use of Means. If their Grace and other Attainments, appeared to be far above their Pains and Diligence in the Use of Means, it would look like Enthusiasm indeed ; but I can assure the whole World it is quite otherwise here.--- They stand in Need of the same Inspection and Oversight, upstirring and provoking to Love and good Works ; the same cautious Warnings, Reproofs, Threatnings, and Encouragements, that former Christians did.--- One of the principal Differences between them, and these we were obliged in Charity to look upon as good Christians before this *Revival*, is, that these had no Cases of Conscience to trouble Ministers with, no Knots, Difficulties about their State and Condition ; the other are frequently exercised about their State and Condition, their Hearts and inward Corruptions, and come to Ministers for Solution, Counsel and Direction under them.

*(To be continued.)*